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IN MEMORIAM BISHOP MURRAY

Now the labourer's task is o'er:

Now the battle day is past:

Now upon the farther shore

Lands the voyager at last.

Father, in Thy gracious keeping

Leave we now Thy servant sleeping.

THE PASSING OF BISHOP MURRAY

I am sure we were all shocked to the very depths of our souls when the news came from the House of Bishops that Bishop Murray, beloved Presiding Bishop of the Church, had passed to the great beyond during a session of the House of Bishops, called by him at Atlantic City to transact important business of the Church which included the election of a bishop for the Missionary District of Wyoming, and also the election of a bishop for this Missionary District of Honolulu. His death was sudden and his going is a tremendous loss to the Church here on earth. He was a remarkable man, a man of strong will, of quick insight, and deeply spiritual. The following article has been copied from *The Living Church* of Jan. 2, 1926 and was written by the Rev. H. P. Almon Abbott, D.D.

The writer has been asked by *The Living Church* to prepare an article, not a mere news story, about Bishop Murray; something "that will tell American Churchmen about the man who is to be the head of affairs in the Church, with some matters in regard to his past history and his present personality."

Rather a large order to fill by one who has only had the privilege of knowing Bishop Murray for six and a half years, but a request accepted with alacrity—for anyone who has lived in Maryland for three weeks or for twenty years would say much the same thing about the Presiding Bishop of the American Church, and that same thing would be couched in similar terms of eulogistic appreciation.

"Past history" would cover the biographical data that has already appeared in the Church and secular press. It may be summarized as follows:

John Gardner Murray was born in

Lonaconing, Maryland, sixty-eight years ago. As a young man, a member of the Methodist Episcopal Church he studied in the seminary at Kingston, Pennsylvania, and later completed his theological course in Drew Theological Seminary, Madison, New Jersey. On the death of his father, he renounced, for the time being, his intention of entering the ministry of the Methodist Episcopal Church, that he might provide for his widowed mother and his three brothers and sisters. He entered the offices of the Osage Coal and Mining Company, of Selma, Alabama, as a bookkeeper. In this connection Mr. Murray developed his interest with the developing business of the concern. He retired from business at the age of thirty-five and at that time was vice-president of the company into whose employ he had entered as bookkeeper. He held, also, at the date of his retirement, an active interest in a banking and brokerage business in Alabama.

The future Bishop had by this time become a member of the Protestant Episcopal Church, and, after fitting preparation, he was ordained to the diaconate in 1893, and was raised to the priesthood a year later. For some four years he was engaged in missionary work in Alabama, with eight congregations under his personal supervision. After this he served successively as rector of the Church of the Advent, Birmingham, Alabama, and as rector of the Church of St. Michael and All Angels, Baltimore, Maryland. He was twice elected bishop, elections which he declined, before his acceptance as Bishop Coadjutor of Maryland in 1909, and Diocesan in 1911. He refused election to Mississippi in 1908, and to Kentucky in 1904.

Bishop Murray has been a member of the National Council since its organization. He has served for seven years as first President of the Province of Wash-

ington, bearing the lion's share in the organization of that Province. He was President of the Ecclesiastical Court which, in 1924, convicted Bishop William Montgomery Brown of heresy.

Such, in brief, are the outstanding occurrences in the career of the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, President of the National Council, and Presiding Bishop of the Protestant Episcopal Church in the United States of America; "the outstanding occurrences," with one exception, and that the most outstanding of them all. Almost thirty-six years ago, Bishop Murray married, in Osage City, Kansas, Miss Clara Alice Hunsicker, daughter of a family of pioneers in Kansas, and that union has proved to be the greatest inspiration of his life.

There are some items in this life story that are suggestive to a degree. You will observe that Bishop Murray was not born nor reared in the Episcopal Church. Membership therein did not come to him by birthright; it came to him through the impulsion of personal conviction. The strength of his Churchmanship may be understood through the consideration of this fact, as may be his Christ-like tolerance and appreciation of the effective work of all Protestant denominations. His depth of assurance that the Episcopal Church, the Church of his adoption, is a true branch of the Church Catholic, is matched by the breadth of his sympathy for all Churches that, in accordance with the light vouchsafed to them, are earnestly striving to do the Master's work in the world. This means that the Presiding Bishop will be fair to all parties in the Church, that he will discriminate against none, and that he will administer his prerogatives impartially in accordance with the facts presented for his official consideration. Surely, this is a vital requisite in the presiding officer of a Church that includes in its membership

those who run the gamut from Methodism to extreme Catholicism. It would be fair to designate Bishop Murray as "an Evangelical Catholic with Liberal views." It is the substance of Churchmanship that appeals to him, not the texture of the outward accoutrements. In Maryland, the Bishop is known as the personification of justice to all men, and favor towards none. This is testified to by the fact that he is hailed as Bishop by men of all classes and creeds. At the public reception given to him on his return from New Orleans, citizens of every religious persuasion bore witness to his possession of that spirit which is known as "The Spirit that is called Christ."

A perusal of the Bishop's life story will also reveal the fact that he was willing for a time to forego his cherished ambitions that he might perform his duty towards the members of his own family. It is suggestive, is it not, of the Christ who served for thirty years at Nazareth, and who served for some three and a half years in His ministry of world redemption? We speak about the miracles of Jesus; but, perchance, the greatest miracle of all was His thirty years of quiet, patient working and waiting, passed in one of the sleepiest of all sleepy villages in Palestine! It is characteristic of Bishop Murray that he will sidetrack his own personal ambitions, in relation to himself and in relation to the welfare of his Diocese, for the furtherance of the work of the National Church. This has been exemplified within the past three years in Maryland. There is no desire nearer to the Bishop's heart than to build a Cathedral church in Baltimore that shall be worthy of the dignity of the Episcopal Church and of the history, secular and spiritual, of his native state. And yet, on several occasions recently, the Bishop has desisted from the furtherance of this legitimate ambition that the

Church in Maryland might express its monetary loyalty to the projects of the General Church. The writer has observed this characteristic of Bishop Murray cropping out in many directions, and in matters comparatively trivial as well as in matters that possess a diocesan or national status. He is a thoroughly consecrated man, having given himself unqualifiedly to the cause of the promotion of the Kingdom, and he is ever ready to sacrifice his own personal preferences for the greater good of Christ's Church.

At the last General Convention this trait of the beloved Bishop was abundantly exemplified in his acceptance of the high office to which he was called by the elective voice of the Church. He regarded the call as a call from God, and, under the persuasion of that conviction, he was ready to sacrifice all his cherished plans for the future, and dedicate himself afresh to God in a work that promises to involve every atom of strength, physical, mental, and spiritual, of which he is possessed. Yes, the appeal of need, either individual or corporate, finds a ready response from Maryland's bishop, for he instinctively thinks and acts upon, not his own good, but the good of others.

Bishop Murray is preeminently a spiritually minded man; but he has carried his business training and success into his religious life. In seeking "the pearl of great price," he is still a goodly "merchant man," and his capacity as an executive, as an administrator of affairs both within and without his Diocese, is so well known as to obviate the necessity of emphasis within the compass of an article such as this. As a member of the National Council said to the writer, not long ago: "We have always looked upon him as the most clear-headed member of the Council. He speaks seldom; but when he do speaks, he shows that he has a complete grasp of the subject under discussion, and clarifies the situation in

the most amazing and compelling fashion."

Here is an instance of the way in which he does things. At the inauguration of the Nation-wide Campaign, when the apportionment was placed upon Maryland by the General Church, and when the Bishop and his advisers had determined the annual amount that Maryland should raise for her own needs, Bishop Murray called a meeting of all the clergy of the Diocese, together with representative vestrymen from every parish, to be held in the Merchant's Club, in Baltimore. After dinner, when good fellowship reigned supreme and a sumptuous repast had enhanced the inherent good nature of everybody present, the Bishop uncoiled "the sting in the serpent's tail." He spoke of the Nation-wide Campaign, of all that it was bound to mean to the advancement of the Church's Work at home and abroad, and then delivered the importunity of his heart's desire in some such language as this:

"Maryland's quota, fifty-one per cent to New York, and forty-nine per cent to Maryland, amounts to such a sum of money annually. It is my conviction that I have the best inclusive knowledge of Maryland's capacity to give. With the danger of seeming somewhat arbitrary, therefore, I am going to read out a suggestive quota of every parish, and I would ask the rector of each parish and one of its representative laymen to signify, when read, their consent to or their dissent from this tentative, suggested assessment."

Then the Bishop proceeded to call the roll of parishes, together with the amount allotted, and, without exception, the apportionment were accepted and considered with the realm of probability by clergy and laity. That was one way of getting at the objective. And that it has proved to be effective is borne wit-

ness to by the manner in which Maryland has responded to the needs of the Church National at the Church Diocesan from that day to this.

For such occurrences as the aforesaid are only possible under the leadership of one who is possessed of a heart at least as big as his head. And the Presiding Bishop has a heart to conjure with. Literally, he knows his sheep by name, and he loves them—that is why they are ever ready to hear and obey his voice. He is a leader in the fullest sense of the world? Yes, and let nobody forget the iron hand beneath the velvet glove! He is an executive of the first water? Yes, decidedly so. Be present at a Maryland diocesan convention, and you will appreciate that fact! But more than leader, more than executive, he is **Pastor in Pastorum**, a veritable “Father in God” to all his people, clergy and laity alike, and to many others, ministers and people, beyond the confines of his own sheepfold. Drop into a meeting of the Churchman’s Club, a club with a membership of more than five hundred representative Churchmen of Maryland, and you will discover irrefutable evidence of the knowing and loving heart of the new Presiding Bishop. Before the meal is over, accompanied by the secretary of the organization, he proceeds from table to table, calls practically every man by his Christian name, converses on details of family history, and shake hands with one and all. Whatever the program of the particular evening may happen to be, the men present do not feel that the occasion is by any means complete until they have received this ever-recurrent evidence of their Bishop’s affection and esteem.

There are just three more things that the writer must indicate with regard to the Presiding Bishop, before he brings this short and imperfect summary of his diocesan’s leading characteristics to an end.

Ripe with experience, Bishop Murray is mellow in all his judgments. He is a post-graduate of the University of Life, with all, and more than all, that that implies. He knows how to judge men and situations, and in his treatment of either and both there is an utter absence of snap verdicts. His decisions are reached without labored consideration, in fact, they seem to be spontaneous; but, they are right decisions, and they appear ready made in the foreground of debate because they issue from the background of the years. Surely it will be a tremendous asset to the Church to have as its presiding officer one who is wise with the wisdom of matured experience in men and things.

Then, Bishop Murray has an extraordinary capacity for work. He is “on the go” from early morn to dewy eve, and one has the strong conviction, fortified by observation, that he is “at it” long after the twelve-hour-a-day citizens are comfortably ensconced in their beds! Some men do not know what idleness is, and Bishop Murray is numbered among such circles of the royally elite. He is indefatigable in his visitation of his Diocese, and in more than fifteen years, the duration, so far, of his episcopate, he has never had to cancel an engagement through reversal of intention or lack of working health. What a record that presages for the weighty work and multitudinous engagements that lie ahead!

Finally: The new Presiding Bishop has a highly developed sense of humor. He could not be all that he is, he could not begin to fulfill the expectations of the future, he would fall far short of the requirements of the bishop’s office, and be an outcast among his brethren of the episcopate, if such were not the case! The Bishop not only satisfies the injunction, “Suffer fools gladly,” but, in Chertton’s phrase, he knows how to “enjoy

fools uproariously." Just think of the opportunity that lies before the Presiding Bishop to exercise in daily practice this most worthy precept!

IN MEMORIAM
JAMES WAKEFIELD

James Wakefield, departed this life on Saturday evening, Oct. 12, at his home in the Dowsett Highlands. He had been ailing for some time and had to be very careful. Last year he with Mrs. Wakefield made an extended trip east when their youngest daughter, Ethel, was married. Then they went on to Europe where they stayed for several months, hoping that the change and rest would do him good. On his return it was found that he had not regained his health as much as had been hoped and he was persuaded to take things a little slower. This was a very difficult thing for him to do as he had never been accustomed to take things slowly. His whole life had been one of energetic enterprise and it was very difficult for him to "let down." Sometime ago he became very ill and had to go to bed where he was so faithfully attended by Mrs. Wakefield with the help of nurses. He made a hard struggle but it was too much for him and he passed to his great reward on Oct. 12. Our sincere sympathy goes out to his wife and children. May the God of all Comfort, comfort them in their great loss.

James Wakefield will be missed in the City and in the Islands. He was an indefatigable worker with plenty of vision and ability to carry out his views. He certainly has left a wonderful name behind him:—As a member of the Harbor Board where his work stood out in bold outline, but perhaps more so in the work he did in the starting and the carrying out of the plans of the Army &

Navy Y.M.C.A. It is a wonderful monument to his ability and energy.

The loss comes closer home to us as churchmen. All his life in Honolulu, except for a very short time, he was connected with St. Andrew's Cathedral parish. He was a vestryman for some 15 years and was Chairman of the Finance Committee from 1921 to 1926. When in the city he was never absent from a vestry meeting and rarely if ever late. He was always to be depended on. Full to overflowing with his business he always had time for the work of the Church. In his younger days he was always willing to help do the work. He taught Sunday School but in the opinion of the writer his best and most valuable work was done with the Men's Club. He was the foremost of those who roused the Club from a state of coma to a real live worth-while organization.

May he rest in peace, and may Light Eternal shine upon him.

JOHN BUSH

There passed on to the larger life on September 26th, at St. Francis Hospital, Mr. John Bush, a life-long Churchman. He was born in England and came out under Bishop Willis to take charge of Iolani School and was Headmaster until the year 1897 when he entered the employ of the Board of Education. Iolani was a grade school chiefly in those days, although some secondary work was done and John Bush together with his son taught the whole school. He was always faithful and loyal and has truly earned his great reward. May light eternal shine upon him.

SAD NEWS OF THE DEATH OF MRS. BERNICE P. WALBRIDGE

As we go to press the very sad news has come of the sudden death of Mrs. Bernice P. Walbridge in London. She and her sister, Miss Annie Parke, with Miss Jordan had been traveling in Europe. They had made a trip to Spitzbergen and were going up to the "Ice Barrier" but apparently had returned to London from where the news came of her death from heart failure. Our loving sympathy goes out to Miss Annie, her only living sister. May God in his mercy help her in this her great sorrow and loss.

WOMAN'S AUXILIARY NOTES

The reception in honor of the faculties of the Church Schools and the Church workers, given at Washington Place on September 26, was a most enjoyable affair. Governor and Mrs. Judd kindly offered their home for this occasion and the Hawaiian Band added their share to the festivities. In the receiving line were Mrs. Lawrence M. Judd, Honorary President, Mrs. William Thompson, President and the Rev. T. R. Hinckley, Principal of Iolani School, while the members of the Executive Committee and the Presidents of the various Branches acted as hostesses. It is a pleasure on the part of our Church people to take this opportunity yearly to greet our teachers and workers.

Through Mrs. Judd, who met her at General Convention last October, the Auxiliary had the pleasure of entertaining for a day, Mrs. James Keeley of Ridgewood, N. J., who is on her way to visit her daughter and son-in-law, the Rev. Canon and Mrs. F. C. B. Belliss of Manila. Mrs. Keeley wrote that she would like to see something

of the work of the Church here. Miss Crehore, Mrs. Marcus Lester and Mrs. Thompson met her on arrival of the President Johnson and conducted her on a tour of our various Missions and Schools, stopping for lunch at the Bishop's House, where we were guests of St. Andrew's Guild and Auxiliary and were fortunate to find a "Friendly Friday" in full operation.

On Friday, November 1st, All Saints' Day, the semi-annual Corporate Communion of the Honolulu Branch of the Woman's Auxiliary will take place at the Cathedral at 10 a. m. This service, commemorating as it does our dear ones who have passed on, is particularly loved by the members of the Auxiliary, and our thoughts turn in loving memory and thankful praise for the many devoted and consecrated souls who have labored with us in the past. This is a most fitting time for gifts, large or small, as memorials to our dear ones.

ST. ANDREW'S CATHEDRAL

Baptisms

September 29—Donnette Leslie Lee;
June Lee Dawson.
October 8—Albert Standfield Halliwell Jr.

Marriages

September 28—Manuel Ferreira and Madeline Mello Pimental.
September 29—Madison Cooper and Charlotte Smith.

Burials

September 28—John Bush.
October 12—George Bruegman.
October 14—James Wakefield.

ALL SAINTS, KAPAA, KAUAI

Baptisms

August 18—Louis Kruse Agard; John Melville Agard.
September 1—Nancy Wilcox Sloggett.

EPIPHANY MISSION, KAIMUKI**Marriages**

July 3—Cyril Willington Tinker and Mary Bell Stack.

July 31—Will Norman King and Minerva Wightman.

Burials

June 2—Mary Elizabeth Stetson.

June 20—Robert Joseph Rowe.

July 8—Thomas Clancy.

July 20—Ellen Graham.

**ST. AUGUSTINE'S MISSION,
KOHALA****Baptisms**

September 22—Molly Fay Farm; Esther Tak Kim Pung.

**ST. PETER'S CHURCH, Honolulu
BAPTISMS**

April 7—Edith Wun En Chong.

May 19—Janice Kui Hau Chung, Leslie Wun Leong Chung.

Sept. 8—Clifford Shen Leong Lam, Doreen Tze Oi Chong, Beatrice Cleveland, Fah Len Lyen.

MARRIAGES

April 12—Albert Jones and Pearl Dorothy Levine.

April 15—Charles Yock Chu and Dorothy Lee Hong.

April 15—Raymond Van Gieson and Margaret Martin.

April 20—William Edwin Dawson and Dorothy Bernard Haas.

April 22—Low Gum Ng and Anna Chung Leong.

April 25—Yutaka Niitani and Haruko Shimizu.

April 27—Peter Kalahiki and Theresa Rapozo.

May 4—Francis Hong Hing Pang and Helen Ah Fung Soong.

May 5—James Katsu Kudo and Elma Etsuko Takata.

May 18—Joseph Curtis Young and Adeline Leilani Ikuwa.

May 21—Jack Ruben Akiona and Eleanor Cecilia Smith.

May 25—Edward James Reed and Irene Peverley.

May 29—Walter Kim Sing Lau and Edith Foong Kyau Zane, Shigeru Muramoto and Umeyo Hasyashido.

June 1—Chong Sing and Pung You How, Wong Saut and Lum Kam Lin.

June 3—Math Kury and Eloise Waite.

June 4—Clarence Rutledge and Elizabeth Parson.

June 5—Francis Chung and Elinor Shimakage.

June 8—Finley Lloyd Joyner and Elsie Joaquin.

June 12—Chung Fook and Mark Den; John Kapiko Jr. and Kathleen Yau Ngan Loo.

June 22—Henry Kam Hon Chang and Mildred Sung See Yar.

June 25—Newman Newl Lowe and Susan Schinn.

June 28—John Edward Green and Beatrice Alvina Dale.

June 29—James Yun Kong Chi and Margaret Kam Yung Wong.

June 30—Henry Juro Takara and Clara Teruko Takaki.

August 10—James Chow Zane and Violet Kim Yuk Au.

September 10—Henry Koon Fong Kam and Maisie Yun Chow Ching.

September 14—James Keong Leong and Ruth Kyau Ching.

BURIALS

April 30—Harry Apau Dye.

August 16—Mark Shui.

WHY I AM AN EPISCOPALIAN
From the Maryland Churchman

As extra Lenten work and study, one of the teachers in St. Mark's Church School, Highland, Howard Co., asked each member of her class to write an

essay on "Why I am an Episcopalian." A number of excellent essays were turned in, but the following, by Miss Hazel V. Harding, was adjudged the best.

"Why I Am An Episcopalian"

"I am an Episcopalian because my mother being one had me baptized when an infant.

"At the early age of three she took me to Sunday School, and I have continued going regularly.

"At the age of thirteen, after the training I had received in Sunday School, I decided to be confirmed, and was prepared for confirmation by the rector.

"Up to this time these were my reasons, but since then I have studied more of the Church's principles, history, and teachings, I have found these are my reasons now:

"The Episcopal Church was the first Christian Church. It can be traced back to the time of Christ and His disciples. Therefore our Church is one of three Churches that have the Apostolic Succession. Some of the other denominations have split from our Church and have men for their founders.

"The Episcopal Church is rounded on broad principles, and its members are broad minded.

"Our Church is noted for its beautiful service and music. Its members have great reverence for the Church.

"Everything in our Church stands for something: as the tower means God's protection, the cross means Christ died for us; and the candles mean Christ is the light of the world, etc.

"All these things tell you why I am an Episcopalian."

THE NEW PRAYER BOOK

By the time these words are read, no doubt many of the parishes in this

diocese and throughout the Church will be supplied with the pew editions of the new Prayer Book, which has now at last been published. Distribution of the pew books began early in October, although all publishers were so swamped with advance orders that it is likely that it will require a month or more for them to catch up and be able to fill orders promptly as submitted. Individual Prayer Book in fine bindings are promised for late October and should be available in ample quantities for Christmas use.

And what more appropriate Christmas present from one Churchman to another could there be than the new Prayer Book? General Convention has urged upon the clergy and laity alike the duty and privilege of familiarizing themselves with the revised forms of service contained therein, and surely it behooves every loyal Churchman to procure a copy of this book and to study it thoroughly at his first opportunity.

Bishop Slattery of Massachusetts, chairman of the Joint Commission on Revision and Enrichment of the Prayer Book, has written a little book entitled **THE NEW PRAYER BOOK—AN INTRODUCTION** (Gorham, 50¢) which will be found of great value as an authoritative source book from which one may gain information as to changes actually made. In an article in **THE SPIRIT OF MISSIONS** for September, the Rev. Dr. C. R. Ludlow, secretary of the Adult Division of the National Council, suggests that this is the ideal time for "corporate study of this epitome of the spiritual experience of the Church which, next to the Holy Scriptures, is the bulwark of our faith." He recommends Bishop Slattery's book for this purpose, as well as various other books which may be used to advantage in studying the Prayer Book,

urging that groups be formed in every parish for this purpose. To this list we refer our readers, and add also that a new book by the Rev. Latta Griswold, M.A., rector of Trinity Church, Lenox, Mass., will be published in the near future entitled THE TEACHING OF THE PRAYER BOOK (Morehouse, \$1.50). This book will give a complete resume of the teaching of the Episcopal Church as revealed in the pages of the revised Book of Common Prayer. Its publication has been delayed to permit careful comparison with the finished Prayer Book, but it will be ready by early December.

But better than reading or studying about the Prayer Book is to study the book itself and to learn at first hand what changes have been made. No one publisher has the exclusive right to publish the Prayer Book, and there are in fact a number of excellent editions on the market. Of these we may perhaps be permitted to call especial attention to the Cleartype Edition made by the Morehouse Publishing Co., which has the unique features of being set in the same beautiful Caslon type as that used for the handsomely made and officially issued Standard Book of Common Prayer, and of following the Standard line for line as well as page for page.

Cleartype Prayer Books are made both in the pew edition and in leather and Durotex bindings for individual use. The leather books, priced from \$2.00 to \$5.00, are bound in genuine goatskin Morocco while the less expensive books for individual use, from \$1.00 to \$2.00, are bound in Durotex, which the publishers describe as a composition material especially selected for its beauty and durability.

Another new style of binding offered in the Cleartype Prayer Books is Entomax, a substance used in place of

cloth on the pew books intended for use in tropical climates. Its high insect-resisting qualities make it especially valuable for use in the far southern states, the West Indies, Central America, and the Philippines, where both cloth and leather books are subject to destruction by insects. The cost of Entomax books is little more than that of cloth ones.

Full details of all Cleartype Prayer Books may be obtained from the publishers, Morehouse Publishing Co., Milwaukee, Wis., or from most Church book sellers.

AN INADEQUATE APPRECIATION

Walter L. Emory

"The deeds that men do, live after them."

So said the wise philosopher. And yet—countless thousands of men come into the world—live out their little span of days—are busy with puny affairs that, to them at least, possess importance—and then—pass onward—leaving nothing to mark the fact of their colorless existence but a fleeting sigh, and, perhaps, a few tears shed by their nearest relations.

Someone has said: "If I could only leave the world, better by one single worth-while thought, for my having lived in it, how gladly I would die." Fortunately for the world, there is many a passing that leaves behind it enduring memories of good deeds well done: of a fight faithfully fought: of a character such that it ennobled all with whom it came into contact.

Of such was Walter L. Emory who recently slipped quietly through the mysterious doorway of the future and closed it gently after him. Of a modest and unassuming disposition, his, nevertheless, was a nature that endeared him

to all who truly came to know him. Kindly and gentle in manner—possessed of a quick sense of humor—a devoted husband and a model father—he simply radiated affectionate good-will and was warmly esteemed by his wide circle of friends.

In his chosen profession of architecture, he ranked high. His love of the beautiful in nature and his amazing sense of proportion, no less than his keen perception of the value of their setting, were instrumental in calling into being many of the most admired architectural achievements of which the City of Honolulu is justly proud today.

Walter Emory might, with some reason, have trumpeted his own praises loudly, but for the fact that it was contrary to his disposition to do so. He preferred to pursue his quiet course, relying upon the beauty and enduring nature of the creations of his brain for his reward.

He passed to his rest in the full splendor of his manhood. His going was enviable—for it was painless and very sudden and took place in the presence of his devoted wife. He was talking quietly in the hush of the early dawn, and then—in an instant—he had stepped through the doorway and was gone.

Honolulu has lost a notable architect and a fine type of citizen, but he has left a proudly visible record behind him. Of Walter Emory, as of the great Christopher Wren, it may truly be said

“Si monumentum requiris—
circumspice.”

JAPAN

St. Barnabas' Mission to lepers, at Kusatsu, Japan, was wonderfully blest last year. Bishop McKim writes that

the congregation there is the largest in the largest in the district of North Tokyo, numbering 450 baptized persons and 332 communicants, with 71 baptisms and 40 confirmations during the year. The addition of Miss Mary McGill to the staff of workers has relieved the “Shepherdess,” Miss Cornwall-Legh, of much of the responsibility which has been wholly hers for the last fifteen years. Two generous gifts of \$5,000 each from Church-women in New York City, together with another of \$5,000 from a lady in Buffalo have made it possible to buy one of the best buildings in Kusatsu, which will accommodate fifty leper patients. A Japanese man of wealth in Tokyo, who is not a Christian, has given the large sum of 80,000 Yen, together with a promise of an additional 10,000 Yen for the next three years, towards the creation and maintenance of a leper hospital there. This munificent interest is largely due to the influence of Mrs. Sekiya, the wife of the Vice-Minister of the Imperial Household Department, and of Dr. Toyama, the leading expert in skin diseases in Japan, and also professor in the Imperial University, both devout communicants of the Church.

The Vice-Minister of the Imperial Household is a person of high importance who directs the comings and goings of the Emperor. His wife's interest in the Church has been mentioned by Bishop Binsted, who says that at any service she is almost always the first to come and the last to go, bringing friends or some of the young peers of the realm to the meetings.

Bishop Jenkins of Nevada is the first bishop to complain that there were too many young men in a congregation, but the congregation he referred to was one he recently addressed in the State Penitentiary, where the presence of

many young men made him feel the urgent need of church work in all Nevada's small towns.

An swering the telephone on the first of July, Bishop Jenkins learned that the bank where the district keeps its funds has closed its doors and gone into the hands of the bank examiners. As the man in Mr. Drinkwater's play says, the telephone only tells you quicker what you don't want to know at all. The Cathedral building fund has also about \$18,000 in the same bank, which will, he trusts, with the funds of the district, eventually be available.

He writes further, "Nevada is the most costly place I have ever lived in. Alaska wasn't any worse. Clergy salaries are entirely too low. We want men with families and we must strive to pay them what they need."

"I believe that the parents are at fault in most of the homes where the children are social problems. They should set an example and bring religion into the home. It is religion which will unite the family and give a new interpretation to life." So the Brooklyn Eagle quotes Mrs. Lawrence M. Judd, a former Brooklyn girl, now wife of the new governor of Hawaii. Besides being the mother of four children, Mrs. Judd is a leader in Church work and social welfare. She is educational secretary for the Women's Auxiliary in Hawaii.

WHY I GO TO CHURCH IN HOT WEATHER

I attend church in hot weather because:

God has "blessed the Lord's day and hallowed it," making no exceptions for hot or cold or stormy days.

I expect the clergyman to be there. I should be surprised if he were to

stay at home on account of the weather.

If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

Whatever station I hold in the church my example must influence others. If I stay away, why not others?

My faith is to be shown by my Christian life and not by the rise and fall of the thermometer.—Parish Paper.

EARTHQUAKES IN KONA

The Parsonage
Kealakekua
Hawaii.

The Very Rev. Dean Ault
My dear Ault:

I wonder if you people in Honolulu realize what a ghastly time we are having in Kona. For nearly three weeks we have had continuous earthquakes, sometimes heavy enough to make everyone run for the open and when not so bad, enough to keep one's nerves in a constant state of jumps.

On Saturday we had a comparatively quiet day, I don't think I counted over 8 shocks during the day. Madam and myself being tired went to bed about 8:30 and at 9:30 we were awakened by the most horrible noise I have ever experienced. The house was shaking and rocking and we found it difficult to stand and dress. We got out and ran over to the Dicksons to see if they were all right, all of us, the Japanese girl and the yard-boy, a high-school boy who stays with us. We found the Doctor was in Kau. He got home about 11:30 and I went with him to his office. His drug room was flooded with drugs of all sorts, a mixture of carbohic acid and pills, etc. He then came over to the house with me. The east wall of the kitchen was cracked, it is stone. The chimney was leaning to the east with a gap of several

inches between it and the wall, one tank was leaking, the cistern empty with a crack on the bottom. Fortunately we had packed all our china and glass in boxes and taken down all pictures and laid them flat, otherwise we probably would have lost them. The Church has not suffered but the bell, a heavy one, has been turned over so that it could not be rung yesterday. We had six souls in Church yesterday, four communicants. Two of the Hawaiian Board Churches, one at Napoopoo and the one here are both unsafe and closed. The large cross on our Altar was thrown right off the Altar and the candlesticks and vases on the Altar but none were injured. But while our conditions are bad enough, those at Honoka, the F. Greenwell's; at Puuwaawaa, the Hind's, are very much worse, the Puuwaawaa house is a ruin. None of the people in these parts are sleeping in their houses, many of them sleep in

their cars. I heard today that Frank Greenwell has closed the road between here and Waimea, landslides, fissures, etc. having made it almost impassible. Jagger says he expects these quakes to continue until the lava breaks out somewhere, the indications at present point to Hualalai but he says it may be at Mauna Loa or Kilauea. The first would probably be the most disastrous. He has also warned the people of the possibilities of a tidal wave.

Sunday we went to bed but in our garments, not again will I undress except for tub purposes, after our experience Saturday night. We sat up all Saturday night and have done so several times when signs were unhealthy.

Excuse this scrawl but I wanted you to know what life in Kona at present is not all joy and quiet.

Sincerely,

D. Douglas Wallace.

MISSIONARY APPORTIONMENT FUND

Receipts to October 22, 1929

| | Apportion- ment | Jr. A. & W. A. | Sunday School | Parish | Total Receipts | Convocation Assessment | Expense Fund Received |
|-----------------------------|--------------------|-------------------|------------------|------------|-------------------|---------------------------|--------------------------|
| St. Andrew's Parish | \$5,640.00 | \$160.00 | \$575.00 | \$2,809.86 | \$3,544.86 | \$350.00 | \$350.00 |
| St. Andrew's Hawaiian | 635.00 | | 47.60 | 635.00 | 682.60 | 52.50 | 52.50 |
| St. Clement's | 400.00 | | 38.25 | 249.80 | 288.05 | 52.50 | 52.75 |
| St. Peter's | 660.00 | | 316.52 | 246.52 | 563.04 | 29.25 | 29.25 |
| Holy Trinity | 155.00 | | 151.33 | | 151.33 | 11.75 | |
| St. Elizabeth's | 345.00 | | 275.00 | | 275.00 | 17.50 | 17.50 |
| St. Mary's | 155.00 | | 118.85 | | 118.85 | 7.00 | 7.00 |
| St. Mark's | 125.00 | | 82.37 | 50.00 | 132.37 | 6.00 | 6.00 |
| Epiphany | 285.00 | 20.00 | 36.76 | 123.60 | 180.36 | 17.50 | |
| St. Luke's | 135.00 | | 96.11 | 26.50 | 122.61 | 11.75 | |
| Good Shepherd | 255.00 | | 60.00 | 110.00 | 170.00 | 29.25 | 29.25 |
| St. John's | 25.00 | | 32.62 | | 32.62 | 7.00 | 7.00 |
| Holy Innocents | 110.00 | 10.00 | 64.00 | 36.00 | 110.00 | 17.50 | 17.50 |
| Christ Church | 280.00 | 70.00 | 77.05 | 21.00 | 168.05 | 17.50 | |
| St. Augustines Korean | 50.00 | | 50.00 | | 50.00 | 6.00 | 6.00 |
| St. Augustines | 160.00 | | 95.00 | 20.00 | 115.00 | 11.75 | 11.75 |
| St. Paul's | 125.00 | | 115.00 | 10.00 | 125.00 | 6.00 | 6.00 |
| St. James | 50.00 | | 50.00 | | 50.00 | 6.00 | |
| Holy Apostles | 200.00 | | 20.00 | 50.00 | 70.00 | 22.25 | |
| Papaaloa | 35.00 | | 8.36 | 9.14 | 17.50 | 6.00 | 6.00 |
| Papaaloa | 35.00 | | | 35.00 | 35.00 | 6.00 | 6.00 |
| All Saints | 150.00 | 15.00 | 24.89 | 75.11 | 115.00 | 10.00 | |
| Kekaha | 75.00 | | 6.42 | | 6.42 | 6.00 | |
| Loose Offering | | | 16.40 | | 16.40 | | |
| Prory | | | 214.08 | | 214.08 | | |
| Iolani | | | 117.00 | | 117.00 | | |
| Schofield | | | 20.74 | | 20.74 | | |
| Various Offerings | | | | | 133.33 | | |
| Totals | \$10,085.00 | \$275.00 | \$2709.35 | \$4,507.53 | \$7,625.21 | \$707.00 | \$604.50 |

The Diocese of Northern Indiana

Every Member Cansas. Why Annually? Because—

1. Some will have grown in grace.
2. Some will have increased their knowledge of the Church's Program, and so will have developed new interest.
3. The income of some will have increased.
4. Some may have suffered loss of income; opportunity should be given them to reduce pledges, if necessary, without embarrassment.
5. Some will have been added by Confirmation or transfer; these should be enrolled as contributors.
6. Experience proves that without an Annual renewal a large percentage of contributors is lost. Even when people simply renew pledges made "until revoked," it is helpful in keeping their pledges "alive."
7. Courtesy dictates that Every Member should be visited lest feelings be hurt by distinctions between canvassed and uncanvassed.
8. Those who have made pledges for a definite period longer than one year are entitled to the recognition of a visit and of up-to-date information on the progress of the Church's Work.
9. It promotes fellowship.
10. It is of great educational value to the canvasser.
11. It is the best method known for keeping the entire membership enlisted.
12. Regularity in appealing for money helps to destroy the false idea that when we ask for money we temporarily drop spiritual matters to beg for a "necessary evil."
13. The perfect canvass has not yet been held.
14. God blesses the earth with seed-time and harvest Annually.

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